

THE  
SUCCESSION  
OF THE  
CHURCH,  
AND  
SACRAMENTS,  
FROM  
CHRIST and his APOSTLES,  
To the End of the World.  
Cleared, and Stated according to the Antient  
Doctrine of the *Greek* and *Latine*  
FATHERS.

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*Loe, I am with you Always, even to the End of the World, (S. Mat.  
XXVIII. 20.) ----- To shew forth my Death, till I Come, (1 Cor. XI. 29.)*

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*Quod Ecclesiæ ab Apostolis, Apostoli à CHRISTO, CHRISTUS à  
Deo suscepit. Tertullian, De Prescriptione, Adversus Hæreses, C. 24.*

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L O N D O N :

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1

THE  
SUCCESSION  
OF THE  
CHURCH,

Cleared and stated according to the Doctrine of the Antient

FATHERS, &c.

That for the Knowledge of the *Apostles Doctrine*,  
We are to depend upon none but the *Apostles*  
*Successors*, from *Tertullian*.

*Tertullian, de Prescriptione, Adversus Hareses, c. 21.*

I Will lay down this for a Rule, that there is No  
Means to prove what the *Apostles Preached*, but  
by the *same Churches* which they *Founded*.

That *Infallibility* is ty'd to their *Successors* from  
*St. Irenæus*.

*S. Irenæus, Adversus Hareses, lib. 4. cap. 43.*

We ought to obey those *Priests* who are in the  
Church, who have *Succession* from the *Apostles*, and  
who (together with *Succession* in their *Bishopricks*,) have  
receiv'd the *certain Gift of Truth*.

A

More

## 2 *The Succession of the Church.*

More particularly and eminently to the *Successors* of *St. Peter* in the See of *Rome*, as being the *Principal Church*, to which all Churches should have Recourse; from *St. Irenæus*.

*St. Irenæus, Adversus Hæreses lib. 3. cap. 3.*

We may behold the *Tradition* of the *Apostles* in *Every Church*, if Men are desirous to hear the *Truth*. And we can number them who were made *Bishops* by the *Apostles* in Churches, and their *Successors*, even down to our Times. — Because it would be tedious to reckon up the *Successions* of all Churches; Therefore, declaring the *Tradition* of the most *Great*, most *Antient* and best *Known Church* of *Rome*, founded by the two most *Glorious Apostles Peter* and *Paul*, which *Tradition* it has derived from the *Apostles* streaming to them in a *Succession* of *Bishops*, we confound all those who any way either through ill complacence of themselves, or *Vanity*, or through *Ignorance*, or ill *Opinion*, do gather otherwise than they ought: For to *this Church*, (as a more powerful *Principality*) it is necessary that all Churches have *Recourse*, that is all *Faithful People*, of what *Place* soever: In which, the *Apostolick Traditions* have always been conserved of those that are *every where*.

That



## *The Succession of the Church.* 3

That the *Scriptures* may suppose, but cannot well be expected to prove the Church of Rome in as much as it appears of greater Antiquity than *They*, as is gathered from *St. Irenæus*.

*S. Irenæus, Adversus Hæreses, lib. 3. cap. 1.*

*S. Matthew* set forth the Scripture of his *Gospel* in the *Hebrew* Language, what time *S. Peter* and *S. Paul* by their Teaching, founded the Church of *Rome*.

*Tertullians* constant Challenge to the *Hereticks*, was still to make out their *Succession* from the *Apostles*.

*Tertullian, de Prescriptione Adversus Hæreses, cap. 32.*

Let them proclaim to the World the *Originals* of their *Churches*, let them produce the *Ordinals* of their *Bishops*, so as running up the Lists of their *Successions* till you come to the Top, the *First Bishop* appear such a one, as either had one of the *Apostles*, or at least of the *Apostolical* Men, that continued all along with the *Apostles*, for his *Consecrator* and *Predecessor* in the *Chair*: For after this manner, the *Apostolical Churches* make up their Accounts. As for instance, the Church of *Smyrna*, which as *Polycarp*, shews him placed in that *Chair* by *S. John*. And so the Church of *Rome* produces *Clemens*, who had his *Ordination* from *S. Peter*. And so in like manner, the rest of the *Churches* present

#### 4 *The Succession of the Church.*

such *Apostolical Men*, as the *Apostles* hands have placed there, as their *Bishops*, and *First Planters* of the *Apostolical Colonies*. Let any of the *Hereticks* if they can, invent such a *Face of a Church*, as this.

When other Churches shared the *Labours* of the *Apostles*, that of *Rome* shared both their *Labours* and their *Blood*, from *Tertullian*.

*Tertullian, de Prescriptione Adversus Hæreses, cap. 36.*

If you live near *Italy*, then you have the Church of *Rome*, whose Authority is near at hand even to Us: (*Africans*) A happy Church! into which the *Apostles* pow' red out their whole *Doctrin*e, together with their *Blood*! where *S. Peter* equal d his *Mistress Passion*, where *S. Paul* was Crown'd with the *Martyrdom* of *S. John* (the *Baptist*.) And where the *Apostle S. John*, after he was plunged in *Boyling*, Oyl suffer'd no hurt, and was Banish'd into the *Isle* (of *Patmos*.)

That the *Unity* of the *whole Church* has depended still upon the *Chair* of *Rome*, and its *Infallibility*, further cleared by *S. Cyprian*.

*S. Cyprian, Epist. 55. ad Cornelium.*

Having over and above all, Created to themselves a *Mock-Bishop* from the *Hereticks*, they yet presume to *Sail*, and carry *Letters* from *Schismatics* and *Infidels*,

## *The Succession of the Church.* 5

to the *Roman Church*, which is the *Chair* of *S. Peter*, and whence the *Unity* of *Priesthood* has sprung. Not considering that they are *Romans* (whose *Faith* was Celebrated by the *Preaching* of the *Apostles*) to whom, *Falshood* cannot have access.

That the *Faith* of the *Church* of *Rome* should never suffer any *change*, from *S. Hierome*.

*S. Hierom, Apolog. Advers. Ruffinum, lib. 3.*

Know, that the *Roman Faith* Celebrated by the Voice of the *Aposile*, is not subject to these sorts of Tricks; for let an *Angel* deliver otherwise, than it hath *once been Preached*, yet is it not possible for this *Faith*, fortify'd with *S. Pauls* Authority, ever to be changed.

The *Supremacy* of *Rome*, as fully urged and clearly maintained by *Optatus* Bishop of *Milevis*.

*Optatus Milevitanus, contra Parmenianum, lib. 2.*

Thou canst not deny, but that thou knowest, that in the City of *Rome*, there was first an *Episcopal Chair* placed for *Peter*, wherein *Peter*, (the *Head* of all the *Apostles*) sat; whereof he also was called *Cephas* (in *Syriac*, a *Rock*) in which *One Chair*, *Unity* was to be kept by *All*, lest *Each* of the *Other Apostles* might

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tribute to himself a *Particular Chair*, and that he might appear a *Schismatick* and Offender, who against that *One single Chair*, should erect *Another*.

That S. Peter was made *Prince* of the *Apostles*, to prevent any *Schism* that might arise among them, from S. Hierom.

S. Hierom, *Adversus Jovinianum*, lib. 2.

But the *Church*, (say you) is founded upon *Peter*, although the very same thing is elsewhere attributed to *all the Apostles*, and they *all* receiv'd the *Keys of the Kingdom of Heaven*, and the support of the *Church* depends upon them *all* in common? yet nevertheless among the *Twelve*, *One* is made choice of, and made *Head* of the rest, to take away all occasion of *Schism*.

That, as among the *Apostles*, there was one chief *Apostle*, so among all *Bishops* that are their *Successors*, there is still to remain one chief *Bishop*, from S. Cyprian.

S. Cyprian, *de Unitate Ecclesiæ*. cap. 4.

Speaking to *Peter* says our Lord, I say that thou art *Peter*, and upon this *Rock* will I build my *Church*, and the *Gates of Hell* shall not prevail against it. And I will give Thee the *Keys of the Kingdom of Heaven*, and what thou bindest upon *Earth*, shall be bound in *Heaven*;  
and

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*and what thou loosest upon Earth, shall be loosed in Heaven.* And again, after his *Resurrection*, he says to him, *Feed my Sheep.* Upon this *One Apostle* he builds his *Church*; and recommends his *Sheep* to his *Feeding*. And although after his *Resurrection*, he gives the like Power to *all his Apostles*, saying, *As my Father sent me, so send I you. Receive the Holy Ghost, whose sins ye remit, they are remitted; and whose sins ye retain, they are retained.* Nevertheless, for the manifestation of *Unity*, he constituted *One Chair*, and disposed it so by his Authority, that the *Principle* of the *same Unity* should commence from *One*: True it is, that the *Other Apostles* were that which *Peter* was, endued with a like share of *Honour* and *Power*, but the principle of all still proceeds from *Unity*. The *Primacy* is given to *Peter*, to shew to us, that there is *One Church* of *CHRIST*, and *One Chair*. Though *all* are *Shepherds*, yet there appears but *One Flock*, which was fed by *all the Apostles*, by joynt consent: Which *One Church* also he designs in the *Canticles*, where he says, *My Dove, my undefiled is but One, she is the only one of her Mother, she is the choice One of her that bore her.* Who embraces not this *Unity* of the *Church*, can he pretend that he embraces the *Faith*? Who opposes and resists the *Church*, who renounces the *Chair* of *Peter*, (upon which the *Church* is founded) can he presume that he is in the *Church*? When both the *Apostles Peter* and *Paul* teach this same thing, and declare the *Mystery* of

## 8 *The Succession of the Church.*

of this *Unity*, saying, *There is one Body, and one Spirit, one hope of our Vocation, one Lord, one Faith, one Baptism, one God.* Which *Unity* more especially, we *Bishops* (that preside in the Church) ought stedfastly to embrace and maintain, to make proof to all, that the *Episcopal Chair* is *One*, and *Undivided*. Let none deceive the Brotherhood with *Lies*. Let none corrupt the *True Faith* with *false Doctrines*: There is but *One Bishoprick*, upon which the several *parts* respectively depending, are cemented together. The Church is but *One*, which by a fruitful increase, embraces so many *Multitudes* far and wide, &c.

That to Communicate with the Church of *Rome*, is to Communicate with the *Catholic Church*, from *S. Ambrose*.

*S. Ambrose, de Obitu Satyri fratris, Orat. 1.*

He called the *Bishop* to him, nor did he esteem any Favour to be true, but that of the *true Faith*: And he demanded of him whether he agreed with the *Catholic Bishops*? that is, with the *Church of Rome*.

That whatsoever Church is divided from the *Roman*, is no less out of the Communion of the *Catholic Church*, from *S. Jerome*.

*S. Jerome, Epist. 57. to Pope Damasus.*

I am in the Communion of the *Chair of Peter*. I know that *the Church* is built upon *that Rock*, Who-  
ever



## *The Succession of the Church.* 9

ever eats the *Lamb* out of this *House*, he is *profane*. If any be not in the *Ark* of *Noah*, he shall perish in the time of the *Deluge*. Whosoever gathers not with *Thee*, scatters ; that is, he that is not of *Christ*, is *Antichrist*.

That the *Catholick Faith* and the *Roman*, are all one, from *S. Hierome*.

*S. Hierome, Apolog. advers. Ruffinum, lib. 1.*

There is nothing in them, (say you) that a *Latine* Reader can discover, differing from *Our Faith*. Which does the Man call *His Faith* ? That of the *Church* of *Rome*, or that contain'd in the Books of *Origen* ? If he answers, the *Roman*, then are *We Catholics*, who have translated nothing of the Errour of *Origen*:

That the *Apostolick Faith*, and the *Roman*, are all one, from *S. Hierom*.

*S. Hierom, advers. Ruffinum, lib. 3.*

I admire yet, how *Italy* should approve what *Rome* has disallow'd ! How the *Bishops* should admit, what the *Apostolick Faith* has condemn'd !



## *The Succession of the Church.*

That without the Popes Authority it is not possible for the Church to be preserved from Schism, from S. Hierom.

S. Hierom, *adversus Luciferianos.*

The very Being of the Church depends on the Dignity of the *High-Priest*, to whom, (except all allow an Eminent and Extraordinary Power) there will arise in Churches as many Schisms, as even there are Men in Authority.

What Motives S. Austin had, to keep him in the Church.

S. Augustine, *contra Epist. Fundament.* cap. 4.

I am kept there by a Succession of Priests, from the very Chair of S. Peter the Apostle, (to whom our Lord after his Resurrection, committed the charge of his Flock) continued down even to the Present Bishop. Lastly, what keeps me there, is the very Name of *Catholick*, which among so many Heresies, is not without cause so inseperable from the Church, as tho' all the Hereticks boast themselves to be *Catholicks*; yet upon an occasion of Strangers asking them, where *Catholicks* go to Church? Not one of them ever shews them the way to their Own Conventicle, or House.

That

## *The Succession of the Church.* 11

That the *whole Church* was sum'd up in *S. Peter*,  
in the Judgement of *S. Austine*.

*S. Augustine in Psalm XCIV.*

Our Lord was seen *walking* upon the *Water*, as treading on the Necks of the *Proud* of this World. For when he walked upon the *swelling Waves*, they figur'd the Necks of the *Proud*, which he was to tread upon. The *Church* also treads upon them, for *Peter* is the *Church*.

That whatever *Churches* have preserv'd *Succession*, yet the *Supremacy* has ever resided in the *Church of Rome*, from *S. Austin*.

*S. Augustine, Epist. 162.*

Where he had a *Bishop* of no little Authority (*Cæcilianus*) who needed not to value the Conspiring Multitude of his Enemies, because he knew himself to be *United*, by *Communicatory Letters* both to the *Roman Church*, in which the *Principality of the Apostolick See* did always flourish; and also to other Countries from whence the *Gospel* passed first into *Africk*,

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Of the Dignity of *S. Peter* above the *Other Apostles*, and consequently, of the *III Churches* Founded by *Him*, above *Other Churches*, from *S. Gregory the Great*.

*S. Gregory the Great, Epist. lib. 6. Epist. 37.*

Who is not acquainted that *Holy Church* is Founded upon the *Stability* of the *Prince of the Apostles*, who bears the *Stability* of his *Mind* in his very *Name*, being Stiled *Petrus*, from *Petra* (a *Rock*) to whom *Truth* it self said, *I will give thee the Keys of the Kingdom of Heaven*. To whom it was laid again, *And thou being Converted, strengthen thy Brethren*. And again, *Simon of John, lovest thou Me more than These? Feed My Sheep*. Though the *Apostles* then were *Many*, yet the *Chair* only of the *Prince of the Apostles* has prevail'd above the *Rest*, to obtain the *Authority* of a *Principality*; which in *Three places* hath this *One Founder*. For he raised that *Chair* in which he was pleased to *Fix* and *Finish* his *present Life* (that of *Rome*.) He adorned that *Chair* which he filled with his *Disciple* the *Evangelist* (*Alexandria*, with *S. Mark*,) he established that *Chair* in which he late for *seven years*, although he was to leave it (that of *Antioch*.)

That

## *The Succession of the Church.* 13

That the Church of *Rome* is Stiled the *Head* of the *World*, and other Churches, but the *Sides* by *Vincentius Lirinensis*.

*Vincentius Lirinensis Adversus Hæreses*, cap. 41.

There were read also some *Epistles* to certain of *S. Felix Martyr*, and of *S. Julius, Bishops* of the City of *Rome*. And not only the *Head* of the *World*, but even also the *Sides* gave Testimony to that Decree (speaking of the Decree against *Nestorius* in the Council of *Ephesus*.)

To these *Authorities*, many more might be added, but that these are sufficient to speak the sense of the *Fathers* in two debated Points. The Proof of the *Church*, and the End of *Controversies*. Their Method as to proving the *Church*, and disproving of *Hereticks*; being still to shew, that the *Church* preserved that *Succession* from the *Apostles*, which all *Hereticks* wanted. For avoiding thus the common Circle many run into, of proving the *Scriptures* by the *Church*, and the *Church* it self again by the *Scriptures*; They proved the *Scriptures* by the *Church*, and the *Church* by its *Succession* to the *Apostles*, who wrote those *Scriptures*: Their Method as to the end of *Controversies*, was to shew, that as *Unity* was preserved among the *Apostles* themselves, by *S. Peters* being Constituted *Prince* and *Head of the Apostles*; so in like manner that the same *Unity* was still to be preserved the same way among those

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those Churches that the *Apostles* Founded, by allowing the same Priviledge to S *Peters* Church over other Churches, which himself enjoyed over other *Apostles*: He being Prince of the *Apostles*, and his Church the Church of *Rome*; in consequence of that, the *Mistress* of other Churches. To set up an *Altar* against *Hers*, being the self-same *Schism*, as it would have been in any *Apostle* to have erected another *Chair* against S. *Peters*. The Consent of the *Fathers* gain'd in these Points, is not the Consent of *Fathers* all of One Age or Country, for then it might have been thought, perhaps, that it was such a Consent as was extorted from them by *Force*, or concerted and laid between them in *Design*, or to which they were Suborned by *Interest*: But on the contrary, they are the *Disciples* of S. *Peter* and of S. *John*, *Primitive*, and latter *Fathers*, *Moors* and *French-Europeans*, attesting to *Truth*, which is one and the same in all *Ages* and *Countries*. Nay, so far are they from being under Engagements to the See of *Rome*, that S. *Hierome* has been often mistaken by the *Presbyterians* for no fast Friend to *Bishops*, S. *Irenaeus* and S. *Cyprian* as often by the *Established Protestants* for no fast Friends to *Popes*, and S. *Gregory* the *Great*, though indeed a *Pope*, has merited the excuse of *Both*, for his great modesty in the Stile of *Universal Bishop*.

THE  
**SUCCESSION**  
 OF THE  
**SACRAMENTS,**

From CHRIST and His APOSTLES, to the end of  
 the World. Cleared and stated according to the  
 Doctrine of the Antient FATHERS.  
 GREEK and LATINE, &c.

The Opinions of the *Fathers*, as to the import of the words  
 [*This is my Body*] whether they are of the same force, when  
 uttered by the *Priest* in the *Daily Consecration*, as when  
 they were pronounced by our Blessed Lord, in the *First In-*  
*stitution* of the Blessed Sacrament, and of what effect they  
 are, as to the *Change* wrought by them in the B. Sacrament.

The Opinion of *Tertullian*, as to the Blessed  
 Sacrament.

*Tertullian, de Baptismo.*

**T**He *Flesh* is washed (in *Baptism*) that the *Soul*  
 may be cleansed: The *Flesh* is fed with  
 the *Body* and *Blood* of CHRIST (*i. e.* in  
 the *Eucharist*) that the *Soul* may be fattened  
 with God.

The

## 16 *The Succesion of the Sacraments.*

### The Opinion of S. Cyprian.

S. Cyprian, *de Canâ Domini*, cap. 6.

The *Bread* which our Lord reached to his *Disciples*, changed not in *Shape*, but *Nature*, by the Omnipotence of the *Word*, was made *Flesh*. And even as in the *Person* of CHRIST, the *Humane Nature* appear'd, while the *Divine* was out of sight: So in the *Visible Sacrament*, the *Divine Nature* infuses it self in an invisible manner, that so a Veneration of the *Sacrament* might be a piece of Religion, as also that a free access might be opened to the *Truth*, whose *Body* and *Blood* make the *Sacraments*, even to the Participation of his *Spirit*.

S. John Damascen's Illustration of the Blessed *Sacrament*, by a Simile from the *Fiat* of the *Almighty* in the *Creation*.

S. John Damascen, *de Orthodoxâ Fide*, l. 4. c. 14.

God said in the beginning, *Let the Earth bring forth every green Herb*, and the *Earth* even to this day, refresh'd with *daily Dews*, produces its tender *Plants*, by the force, and in the virtue of the *Original Fiat*: God said, *This is my Body, and this is my Blood*, and, *do this in remembrance of me*; and through his *Almighty Precept*, this word is *Effectual*, until he come again,  
(for



## *The Succession of the Sacraments.* 17

(for he makes use of these very words, *Until he Come*) and the *Deu* producing this new *Grain*, is the *Virtue* of the *Holy Ghost*, over-shadowing it in the *Consecration*.

S. *Chrysostom's* Illustration of the Blessed Sacrament, by a like *Simile* from the *Fiat* of the Almighty, in the *Creation*.

S John Chrysostom, *de Proditione Judæ* Serm. 30.

NOW CHRIST is present there; and the self-same *Consecrates* the *Table*, who first *furnished* it out. For *Man* it is not, who upon the *Consecration* of the *Lords Table*, makes the *Body* and *Blood* of CHRIST, but CHRIST Himself, who was Crucified for Us. The *Words* are pronounced by the mouth of the *Priest*, but hallowed by the *Divine Grace* and *Virtue*: *This*, says He, is *my Body*, with these *Words*, the things in sight are *Consecrated*. And as that *Voice* which said, *Increase and Multiply, and Replenish the Earth*, spoke but *Once*, but wants not at *all times* since its due effect to *Generation*, by the *Operation* of *Nature*: Even so the other *Voice* spoke indeed but *Once*, but yet it gives *Virtue* to the *Sacrifice*, through all the *Tables* of the *Church*, even to this present day, and so on to His *Second Coming*.

## 18 *The Succeſſion of the Sacraments.*

The *Holy Ghoſt* proved to be *God*, as being no leſs than a *Creator* in the daily *Conſecration* of the *Hoſt*, from *S. Auguſtine*.

*S. Auguſtine, contra Maximinum Arianorum Episcopum, l. 3.*

What ſhall I ſay of the *Fleſh* of the *Creator*? ſince the *Creator* Himſelf, by *whom all things were made*, ſays, *The Bread that I will give, is my Fleſh, which I will give for the Life of the World*. Now what ſhall we ſay? The *World* is made by the *Son*, and the *Son* is a *Creator*: His *Fleſh* that is given for the *Life of the World*, is made by the *Holy Ghoſt*, and is the *Holy Ghoſt* leſs than a *Creator*?

The Opinion of *S. John Damascen*, as to the change wrought in the *Bleſſed Sacrament*, upon pronouncing thoſe words.

*S. John Damascen, de Orthodoxâ Fide, l. 4. c. 14.*

Nor are the *Bread* and *Wine* a *Figure* of the *Body* of *CHRIST*, (far be this from us to imagine) but the very *Body* of *CHRIST* it ſelf, affected with the *Divine Nature*: For even our *B. Lord* himſelf ſaid, *This is, not a Sign of my Body, but my Body; nor a Sign of my Blood, but my Blood*. And before this, turning his diſcourſe to the *Jews*: *Unleſs ye eat the Fleſh of the Son of Man, and drink his Blood, ye have no Life*

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*Life in you ; My Flesh is Meat indeed, and my Blood is Drink indeed. And again, He that eateth my Flesh, shall live.*

S. Chrysostom's Answer to the Objection from our Senses, and his Notion upon what account, our Lords *Flesh* and *Blood*, in the B. Sacrament are out of sight.

S. John Chrysostom, in S. Mat. Homil. 88,

We cannot be imposed upon by *his Words*, but our Senses are very ealie to be deceived, Those can never be false, These, often, too too often fail us, Since then He has said, *This is my Body*, let us hold it without Wavering, and believing it, we shall discern it with the Eyes of our Understanding. For CHRIST has under *sensible things* delivered to us, what is not sensible ; for whatever things he has delivered to us, are not sensible. For, thus in Baptism, by Water, which is a *sensible thing*, is convey'd the Spirit ; for what is effected in it, that is Regeneration, or a new Life, is a *Spiritual thing*. And if you were indeed a pure Spirit, he had delivered you such Gifts in their own Nakedness, as were wholly Spiritual. But because your Soul is united to a Body, therefore under *sensible things*, are Spiritual conveyed unto you. How many are there now, that cry out, I would fain see him in his proper Shape and Figure ; yet more, I would see

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his very *Cloaths* and *Sandals*. Why you *see* him there himself; you *touch* him himself; you *eat* him himself, &c.

*Theophylact's* Opinion of the Blessed *Sacrament*, and his Notion upon what account it is, that the *Accidents* are not changed.

*Theophylact*, in S. Mark XIV.

*This is my Body.* This I say which ye Receive; for the *Bread* is not a *Figure* only, and certain *Type* of our *Lords Body*, but is changed into the very *Body* of CHRIST. For our B. Lord says, *The Bread which I will give you, is my Flesh.* He said not the *Figure* of my *Flesh*, but *my Flesh*. And again, *Unless ye eat the Flesh of the Son of Man.* But (say you) how is it, that it appears not to be *Flesh*? That O Man, is by reason of the *Frailty* of our *Nature*; since *Bread* and *Wine* are in the number of those things that are *Familiar* to us, they fill us not with *Horror*; but should we once see *Flesh* and *Blood* set before us, we should not endure the *Speſtacle*, but entertain it with *Horror*. Our Merciful God therefore, in pure pity to our *Weakness*, reserves the proper *Shape* of *Bread* and *Wine*, yet Trans-elementates them into the *Virtues* of *Flesh* and *Blood*.

S. Hila-

## *The Succession of the Sacraments.* 21

S. Hilaries Opinion of the B. Sacrament.

S. Hilary, *de Trinitate*, lib. 8.

What we speak of the TRUTH of CHRIST'S being in *Us*, unless we learn from him himself, we talk impiously, and at random. For he himself tells us, *My Flesh is Meat indeed, and my Blood is Drink indeed. He that eateth my Flesh, and drinketh my Blood, abideth in me, and I in him.* Of the Truth of his *Flesh* and *Blood*, there is left no place for doubt ; for it appears as well from our B. Lords own *Declaration*, as from our *Faith*, that it is *Flesh* indeed, and *Blood* indeed. And these Received and Taken, effect this thing, that we are in CHRIST, and CHRIST in *Us*. Is not this a *Truth* ? To such it may appear *no Truth*, as deny CHRIST JESUS to be *True God*. He is then in *Us* by his *Flesh*, and we in *Him*. And so are we together with Him, in *God*.

S. Ambroses Opinion of the B. Sacrament.

S. Ambrose, *de Sacramentis*, lib. 4. cap. 5.

Who the day before (says he) of his *Suffering*, took *Bread* in his holy Hands. Before it was Consecrated, it was *Bread*, but when once the words of CHRIST were added, it was the *Body* of CHRIST. Hear him saying, *Take, eat, this is my Body.* Before the words of CHRIST, the *Chalice* is filled with *Water*

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*ter* and *Wine* ; but as soon as CHRIST'S words have operated, it is made that *Blood*, which redeemed his Flock. Observe then, after how many kinds CHRIST'S speech is powerful, to work a change in all ! For our Lord JESUS himself testifies to us that we Receive his *Body* and *Blood*. And ought we then to doubt any thing of his *Belief* and *Testimony* ? Return now with me to my purpose. It was indeed, Great and Mysterious, that *Manna* rained on the *Jews* from Heaven, but take it right, whether is greater, *Manna* from Heaven, or the *Body* of CHRIST ? surely the *Body* of CHRIST, who is Creator of Heaven.

The Opinion of *Eusebius Emiffenus* of the B.  
*Sacrament.*

*Eusebus Emiffenus, Homil. 5. de Pascha.*

There is the *Substance* of *Bread* and *Wine*, but after the words of CHRIST, it is the *Body* and *Blood* of CHRIST. And where is the wonder, that what he Created at first with a *Word*, being once Created, he should *change* again with a *Word*. Nay, of the *Two*, this appears the *less Miracle*, that what we own, he Created out of *Nothing* at first, now it is Created, he should give a *Nobler being* to at last.

The

## *The Succession of the Sacraments. 23*

### *The Opinion of Ephrem Syrus, of the B. Sacrament.*

S. Ephrem Syrus, *de Naturâ Dei curiosè non scrutendâ.*

Our *Faith* in God, is an active Principle in us, and has for its prospect, *Things to come*, and it is constantly stiled *Faith*, and not *Curiosity*. You believe (dearest Brother) in his only begotten Son JESUS CHRIST, that he was for your sake *Incarnate* upon the Earth. Why then do you search for things unsearchable, and look in pathless ways for a Path? For if you examine these Points with *Curiosity*; you will not be stiled a *Believer*, but a *curious Enquirer*. Be therefore in the number of the *Faithful* and *Innocent*: Receive the *Immaculate Body* and *Blood* of our Lord, with a *Faith* unfained, assured, that you eat the *Lamb* himself whole. The *Christian Mysteries* are all *Heavenly fire*. Take heed how you rashly pry too near into these things, least you *burn* in receiving them. The Patriarch *Abraham* set *Earthly Meats* before his Guests the *Heavenly Angels*, and they fed on them. An extraordinary *Miracle* sure, to see incorporeal *Spirits* eating *Flesh-meats* here on Earth! But this truly surpasses all wonder, all imagination and expression, that the only begotten Son, our Saviour CHRIST has done for us, who has set before Creatures of *Flesh* and *Blood*, *Fire* and *Spirit* to eat and drink, that is to say, his *Body* and *Blood*.

S. Chry-



## 24 *The Succession of the Sacraments.*

*S. Chrysostom's Opinion of the Blessed Sacrament more at large.*

*S. John Chrysostom, in 1 Cor. 10. Homil. 24.*

This Mystery renders the *Earth Heaven* to thee, open then the Gates of *Heaven*, or rather of the *Heaven of Heavens*, and behold, and then thou shalt see that which is told thee, for what is of all things *there*, most precious, and of greatest Honour, that will I shew thee upon *Earth*: As in the *Kings Court*, what of all things is most *Royal*, is not the *Walls* or the *Golden Cieling*, but the *Body* of the *King* sitting in his *Throne*; The same mayst thou now see upon *Earth*, for I shew thee here neither *Angels* nor *Arch-Angels*, nor the *Heaven*, nor the *Heaven of Heavens*, but the *Lord* of them all *himself*. Thou seest then what is best, and most Honourable upon *Earth*, and thou dost not only see him, but touch him, and feed on him, and having Received him, thou returnest to thy House. --- The *Wise Men* revered this *Body* lying in the *Manger*, and these *Prophane Barbarians*, leaving their *Native Country* & their *homes* behind, came from afar; and when they came, they adored with fear and trembling. Let us then, that are *Citizens* of *Heaven*, follow the Example of these *Barbarians*. For they indeed upon seeing him in the *Crib* and in the *Cottage*, though they had no such *Sight* as thou hast now in view, yet approached not without great *Reverence*.  
But

## *The Succession of the Sacraments.* 25

But Thou beholdest him not in the *Manger*, but upon the *Altar*; nor in the Arms of a *Woman*, but in the Hands of a *Priest*, and the *Angels* in great numbers hovering over the *Mysteries*: Nor dost Thou only see his *very Body*, as they did, but Thou art also sensible of his Power and Dispensation, and Thou art ignorant of nothing done by him, as being sufficiently, and with exactness instructed in all the *Mysteries*. Let this therefore excite our Dread, and provoke us to express more Reverence than those *Barbarians* did, least otherwise, through Rashness, and Inadvertency, we should heap *Fire* on our own Heads.

The Opinion of S. *Augustine* as to the Blessed Sacrament.

S. *Augustine*, in *Psalms* XCVIII.

See my Brethren, what he commands us to Adore. The *Scripture* says in another place, *Heaven is my Throne, and the Earth is my Foot-stool*; therefore he commands us here to adore the *Earth*, because he has told us elsewhere, that it is *Gods Foot-stool*. Tell me then what is his *Footstool*, where he says, *but the Earth is my Footstool*? I am Divided between Two, I fear to Adore the *Earth*, lest He condemn me, who made both *Heaven and Earth*. Again, I fear, Not to adore the *Footstool of our Lord*, because the *Psalms* bids me adore his *Footstool*. I enquire what is his *Footstool*, and

D

Strait

## 26 *The Succession of the Sacraments.*

Strait the *Scripture* answers me, *the Earth is his Footstool*. In this Strait I turn my self to *CHRIST*, for I seek him here, and then I find how the *Earth* may be adored without impiety, and *his Footstool* may be ador'd without impiety. For he took *Earth of Earth*, for *Flesh* is of the *Earth*, and he took *Flesh of the Flesh* of *MARY*. And because he walked here in *very Flesh*, and gave his *very Flesh* to be eaten by us for our Salvation, and no Man eats that *Flesh* until he has first adored. It is discovered, how such a *Footstool of our Lord* may be adored, and we shall not only Not sin in Adoring, but we Sin in Not Adoring.

### The Opinion of *Rabanus Maurus* of the Blessed Sacrament.

*Rabanus Maurus*, de Corpore & Sanguine cap. 34.

Even as in *CHRIST's* Name, (as himself testifies) *Devils* are cast out from *Members* of the *Devil*, so by the same, his *Body* and *Blood* are made in the Sacrament of the *Altar*,

Cap. 31.

By this word [*This is my Body*] it is made the *Body*, because it is the *Divine Word*.

Elsewhere.

As oft as that is done (which *CHRIST* instituted to make the *Eucharist*) *Catholickly*, that is done *Truly*, which is said, *This is my Body*.

These

## *The Succession of the Sacraments.* 27

These *Authorities* already produced, are so plain and pressing, that I think it superfluous to add any more, these being gathered both from *Greek* and *Latine Fathers*, who are both so unanimous in this Point, as the *Accord* between them resembles the harmonious *Correspondence* between the *Two Sides* of a *Choir*. For that the *Greeks* were never *Dissenters* from the *Latines* in the matter of the Blessed Sacrament, is evident from both the *Patriarchs* of *Hierusalem* and *Constantinople*, sitting in the first Council of *Lateran*, and appearing to that *Decree* which declared that Councils *Sense* of the *Antient Churches* Belief in that Point, under the *Modern Term* of *Transubstantiation*: What was the *Sense* of the *V. Proto-Patriarchs* in the same point before the *Age* of that Council, not of the *Latine* only; but even of the other *IV. Greek Proto-Patriarchs*, may in part be gathered from these Papers, wherein are reported several plain Testimonies of the *Proto-Patriarch* of *Constantinople*, (*S. John Chrysostom*) the Testimony of the *Proto-Patriarch* of *Antioch*, (*S. Ephrem Syrus*) to which might have been also added the Testimonies of the two *Proto-Patriarchs* of *Alexandria* and *Hierusalem*, (the *Two S. Cyrils*.)

They conclude positively for the *Literal Sence* of the words, *This is my Body*, and further to obviate the Argument so usual against the Truth of *CHRIST's Body* in the *B. Sacrament*, that he was offered up Once for all upon the Cross, and therefore

## 28 *The Succession of the Sacraments.*

cannot be Offer'd up in the *Daily Sacrifice* of the *Mass*. S. *John Chrysostom*, and S. *John Damascen* more particularly support the contrary Opinion from a Parallel which they draw between the *Original Institution*, and *Daily Celebration* of the B. *Sacrament* on the one side, & the *Original Fiat* of the Almighty in the *Creation* at first, and the *Daily Productions* of Nature on the other: For as it is easy to observe, though God said in the Beginning, *Let there be Light*, let the *Earth* bring forth *Grass* and every *green Herb*, &c. *Increase and Multiply*, and *Replenish the Earth*, till having compleated the *who'e Creation* in *Six Days*, he *Rested* on the *Seventh*. Yet have we a Return of all these every day, for *Light* daily breaks forth, the *Earth* daily brings forth *Grass* and every *green Herb*, &c. And *Men* daily *Increase*, and *Multiply*, and *Replenish the Earth*. But in as much as all these are still performed by *Virtue* and in force of the *Original Fiat*, no Man presumes to say they are *New Creations*, but only repeated *Acts*, which continue and extend the *first Creation* to all *Successions* of *Men*, to the end of the *World*. Even so in like manner, though the *Son of God* said in the *Institution* of the B. *Sacrament*, *This is my Body*, *this is my Blood*, till being lifted up on the *Cross*, where he tells us, *It is finished*, he *Offered himself Once for all*. Yet have we a Return of this every day, for what he did *Once upon the Cross*, is *daily* done in the *Sacrament* of the *Altar*; but in as much as these *Daily Sacrifices* are ever Consecrated

## *The Succession of the Sacraments.* 29

crated by virtue and in force of those *Divine words* pronounced in the *First Institution* of the blessed *Sacrament*, there is no just cause to say they are *New Sacrifices*, when they are only repeated *Acts*, which continue and extend the *Original Oblation* upon the *Cross*, to all *Successions* of the *Church*, till our *Lords Second Coming*. And as it is no *Derogation* from the *Creator*, to make use of the *Ministry of Nature* in the *Daily Productions* of *Light*, of *Grass*, and of *Men*; so neither is it any *Derogation* from the *Son of God*, to make use of the *Ministry of the Priest* in the *Daily Miracle* of his *Body and Blood*. If it be said here, that *Nature* constantly produces *Creatures*, but the *Priest* makes his *Creator*; I shall only say, if the *Work* be greater, so is the *Assistance*. For though in the first *Creation* of *All from Nothing*, the *Word* was *Fiat, Lux, Producat Terra, faciamus Hominem*; yet now that *Second Causes* act their parts in all these *Productions*, we hear no more *News* of these *Divine Voices*. But *Hoc est Corpus Meum*, which was the *Word* in the *Primitive Institution* of the *Blessed Sacrament*, is the *Word* still daily repeated, even as oft as the *Sacrifice* of the *Mass* is repeated. And why the same *Fiat* every day as at the *First*, but to import, that it is a work of the same *Divine Power* every day as at the *First*? And that He who promised to *be with his Apostles always until the end of the World*; does daily perform his *Promise*, in this *Mysterious Solemnity* of their *Shewing forth his Death*, until he Come.

S.



### 30 *The Succession of the Sacraments.*

S. Cyprian, S. Chrysostom, Ephrem Syrus, S. Ambrose, and Rabanus Maurus, having been Mis-represented, as against the Truth of CHRIST's Body in the B. Sacrament, I have produced the rather for it, as well in Vindication of those *Fathers*, as of the B. Sacrament. The *Enemies* to *Eoth*, having treated those *Fathers*, like him, who shot at the *Eagle* with her own *Feathers*. I need not tell you, that the *Two Authorities* they Triumph most in, and which make the greatest Noise, are fetch'd from *Tertullian* and *Theodoret*. But alas! when once they come to be examin'd, their claim to a Triumph, is no better than that *Emperours*, who Triumphed, because his *Army* made a Descent to gather *Cockle-shells*. For the Case is this, *Marcion* the *Heretick* that engaged *Tertullian*, denied the *Humanity* of CHRIST; & *Eutyches*, whom *Theodoret* encounter'd, maintain'd it was swallow'd up, and lost in the *Divine Nature*. Now what do these *Fathers*, while the Controversy stood on this foot, but bend their whole Force to prove the Truth of CHRIST's *Natural Body* which was in Question, neglecting that Care and Caution in what they let fall occasionally about CHRIST's Body in the B. Sacrament, as being not in Debate, which it is to be presumed they would not, if it had. Imitating herein the wise Practice of approved *Fencers*, who, in parrying, Cover that part of the *Eody* against which the *Thrust* is made, at the same time as they leave the rest open and ungarded. We are often told indeed, that



## *The Succession of the Sacraments.* 31

that if the Truth of CHRIST's *Body* in the B. Sacrament, were the received Doctrine of that Age, it had been no improper *Medium* for those *Fathers* to make use of, to prove the Truth of CHRIST's *Natural Body* against those *Hereticks*, but how pertinently, I leave to themselves to Judge. For what is it else, but to prove *Obscurum per Obscurius*, to go about to prove a *Body in Sight*, by one that is *out of Sight*, and a *Body* represented to *All the Senses*, by such a one, as is represented to *None*. *Tertullian* tells *Marcion*, that our B. Lord having taken *Bread*, and distributed it to his *Disciples*, made it his *Body*, saying, *This is my Body*, that is, a *Figure of my Body*; But if his were no *true Body*, this could not be a *Figure*: The sum of which Argument when it is resolved, amounts to this; The *Natural Body* of CHRIST cast a *Shadow*, and therefore it could be no other than a *true Body*. Now the self-same Argument, when it is improved, will equally be of force at one to prove the truth of CHRIST's *Body* in the B. Sacrament, and the truth of CHRIST's *Natural Body*. For *Manna*, as all agree, was no more than a *Shadow* or *Type* of CHRIST's *Body* in the B. Sacrament and therefore to use *Tertullians* Consequence, we conclude, that CHRIST's *Body* in the B. Sacrament is also a *true Body*, in as much as it also casts a *Shadow*.

It is easy to observe, that the Citations against the Truth of CHRIST's *Body* in the B. Sacrament, are from *Fathers* discoursing, on Another Occasion, and there-

### 32 *The Succession of the Sacraments.*

therefore are more Obscure and Indirect; but the Citations for it, are from *Fathers* upon the Subject of the B. Sacrament it self, and therefore are more Direct and Clear. For to suppose that *Occasional Touches* are as satisfactory in this matter, as *Set Discourses*, is all one, as to perswade us that quick and sudden *Glances* inform us as fully of all *Sensible Objects*, as particular and direct *Views*; or that to salute a *Town* only *En passant*, is a means to be as thoroughly acquainted with it, as *Dwelling upon the Place*, *Lex aliud notans, nil probat*, *Occasional Laws* are no good *Proofs*, says the *Lawyer*. The Reason of which seems to be plain, for when Many things mingle in our Discourse, the *Light* which we give to the *Principal Parts*, often casts a *Shadow* upon the rest, as it is the Practice of *Marks-Men*, while they keep *one Eye* open upon *one Object*, to close the *other* to all *other Objects* at once.

Again, it is as easy to observe that there is no Balance between the Manner of *Expression*, in the *One Citations*, and in the *Other*. As for instance, in the Passage cited from S. *John Damascen*. The *Bread* and *Wine* are no *Figure* of the Body of CHRIST. To which he adds his *Parenthesis* of *Abhorrence* (Far be this from us to imagine) but the very Body of CHRIST it self, affected with the *Divine Nature*. For even our B. Lord said, *This is*, not a Sign of my Body, but *my Body*: nor a Sign of my Blood, but *my Blood*. And so, in that other of *Theophylact*: The *Bread* is not a  
Figure

## *The Succeſſion of the Sacraments.* 33

Figure and certain Type of our Lords Body, but is changed into the *very Body* of CHRIST. For our B. Lord ſays, *The Bread which I will give, is my Fleſh.* He ſaid not the Figure of my Fleſh, but my Fleſh. This ſort of Speech is what the Lawyers call a *Negativa Pregnans*, and hath the force of a double Stroke, becauſe at one and the ſame time it *Affirms* and *Denies* in one and the ſame Breath. Now it is much more for the *Bodily Preſence*, that theſe *Two Fathers* ſay, that it is not a Sign of his *Body* and *Blood*, but his *Body* and *Blood*; nor the Figure of his *Fleſh*, but his *Fleſh*, then it is againſt it; for *Tertullian* to ſay, it is the Figure of his *Body*, unleſs to Oppoſe theſe, he had alſo added, and not his *Body*: But quite Contrary in the ſame Place he tells us, he *made* it his *Body*, which it might well enough be, and a Figure at the ſame time, ſince the *Manna* laid up in the *Golden Pot* in the *Ark*, was both a Figure of the *Miraculous Manna*, and yet *Manna* it ſelf; and the *Soul* is ſtiled an *Image* of God, and yet is not deny'd to be a *Subſtance*, the Son of God, the *Image* of his Father, and yet is affirmed to be of the ſame *Subſtance* with Him. Nor has *Tertullian* only explained himſelf in the ſame Place, but alſo in his Book of *Baptiſm*, where he plainly tells us, that the *Fleſh* is fed with the *Body* and *Blood* of CHRIST, that the *Soul* may be ſatted with God. As *Theodoret*, in the Teſtimony cited from him, grants that the *Symbols* are to be *Adored*, which is hard to affirm of Bread.

and *Wine* remaining in their former *Substance*. Now if *S. Austin* may pass for a *Casuiſt*, he tells us roundly in his *Comment* on the *XCVIII Psalm*. No Man eats that *Fleſh*, unless he firſt *Adores*, and it is not only No *Sin* to *Adore*, but we *Sin* (ſays he) if we do *Not Adore*.

**I**T were eaſie to carry on the *Authorities* of the *Fathers*, and to what has been offered from them for the *Succession* of the *Church* and *Sacraments*, to add as many for the *Succession* of the *Scriptures*. It hath been obſerved already, that their Method was to prove the *Scripture* by the *Church*, and the *Church* by its *Succession* to the *Apoſtles*, who wrote thoſe *Scriptures*, (p. 13.) Will you have a Proof of Both? For the firſt, take *S. Auguſtine*. As for the *Canon of the Scriptures* (ſays he) let every one chiefly follow the Authority of the *Catholick Churches*. Among whom I reckon thoſe, that have deſerv'd to be *Apoſtolical Sees*, and to have the *Apoſtolical Epiſtles* directed to them. Thus he (*De Doctrinâ Chriſtianâ* lib 2. c 8.) Nor does he in the *Rule* laid down for Others, vary in the leaſt from what he followed Himſelf. As for my part, *I had never believed the Goſpel, had not the Authority of the Catholick Church mov'd me to it*, ſays he, (*Contra Epiſt. Fundament* cap. 5.) And as *S. Auſtin* proves the *Scriptures* by the *Church*, ſo *Tertullian* proves the *Church* by its *Succession* to the *Apoſtles*, who wrote thoſe *Scriptures*. Thou that haſt a mind to exerciſe thy

thy Curiosity better in the concern of thy Salvation, come on now, (says he) go through the *Apostolical Churches*, in which the very *Chairs* of the *Apostles* as yet preside in their *Places* in which the *Originals* of their *Epistles* in their *own Hands* are read, reporting the *Voice* and reflecting the *Face* of *Each* of them. Is *Achaja* your next Neighbour? then you have the Church of *Corinth*. If you are not far from *Macedon*? then you have the Church at *Philippi*, or you have that other at *Thessalonica*. If you pass into *Asia*, then you have that at *Ephesus*. If you live near *Italy*, then you have the Church of *Rome*, whose Authority is near at hand even to us (*Africans*.) And so on, *De Prescriptione Adversus Hereses*. cap. 36. (as in the Passage fore-cited p. 4.) Here, we have the *Chairs* of the *Apostles* and the *Originals* of their *Epistles* together, as in the other place of *S. Austin*, the *Apostolical Sees*, and the *Churches* to which the *Apostolical Epistles* were sent, together, Which imports that the *Doctrinal Succession* and the *Personal* go together, and that there is no *Succession* of true *Scriptures*, without the *Succession* of the true *Church*: Or, to speak *Tertullians* Language, we cannot hear the *Voice* of the *Apostles* sounding in their *Genuine Epistles*, without the help of the *Apostolical Men* in their *Chairs*, that reflect their *Faces*: Accordingly he assures us, that the very *Chairs* of the *Apostles* remained even to his time, in the *Churches* of *Corinth*, *Philippi*, *Thessalonica*, *Ephesus*, and *Rome*.

And that the *Apostles Original Epistles* to the *Corinthians*, the *Philippians*, the *Thessalonians*, the *Ephesians*, and the *Romans*, were as yet to be seen fresh and legible in their own *Hand-writing*, being preserved in their respective *Churches*, together with their *Chairs*. And therefore he proceeds to tell us, *De. Prescrip. c. 21.* (in the place fore-cited, p. 1.) That 'tis clear, that all *Doctrine* which is found Agreeable to that of the *Apostolical Mother Churches* and *Seminaries of Faith*, is to be reckoned for *Truth*, as holding without all doubt, what the *Churches* took from the *Apostles*, the *Apostles* from *CHRIST*, and *CHRIST* from *God*. And again, (*c. 19.*) That it should be first put to the Question, *Whose are the Scriptures? From whom, and Through whose Hands, and at what Time, and By whose Conveyance, the Summe of Christian Doctrine was deliver'd?* For when we have discover'd once, where the *True Summe of Christian Doctrine* is lodged, in the same Hands, we shall meet with the *True Scriptures*, their *True Sense*, and all *True Christian Traditions* together. And so again, (*cap 15.*) That we ought to Regard, to whom the *Possession of the Scripture* belongs. Which falls in with *S. Austin's Rule* to have Recourse to such *Churches* as the *Epistles* were sent to, for who else should be *Originally possess'd* of the *Scriptures*, but those *Churches* to which they were sent? As for Instance, if Question were made whether the *Epistle* to the *Romans* were a part of the *Canon*, or not? Would any  
Man



Man go to be resolved of the *Protestant Churches*, to whom neither That, nor any other part of the *Scripture* was directed, or to that very immediate Church to whom *S. Paul* wrote the *Epistle*? Certainly to the Latter, since an Appeal to the Former, would be the same Madness, as to make Enquiry after our *English Rolls of Parliament* at *Rome*, instead of Searching for them in the *Tower*.

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